

THE CINCINNATI LITERARY GAZETTE.

NOT TO DISPLAY LEARNING, BUT TO EXCITE A TASTE FOR IT.

Vol. I.

CINCINNATI, MAY 8, 1824.

No. 19.

American Aborigines.

To the Editor of the Cincinnati Literary Gazette.

The enclosed letters are submitted to your discretion. They are descriptive of the two principal Indian tribes inhabiting the provinces of Texas.

The rapid extension of our southwestern settlement, which must soon expand into direct and sensible contact with these savage hordes: the great increase of Indians beyond the Mississippi, by the transplantation of the Choctaw and Cherokee tribes to the Arkansas Territory, whereby the germs of future discords and wars are profusely scattered, and must soon vegetate in that devoted land; the growing importance of the province of Texas, which is just emerging from the thralldom of a foreign despotism and about to assume a new and more elevated posture on the scale of political being, are considerations which attach an interest to the subject of these letters.

The generally increasing inquisitiveness in regard to the aborigines of our country, a people, hitherto inscrutable in their origin; unique in their habits; wild and uncultivated, but in no wise deficient in intellectual endowments, and groping amid the dismal superstitions of a barbarous heathenism, is alone, a sufficient reason for dispensing every ray, however feeble, that can shed additional light on the subject of this anomalous generation of men. In proportion as a knowledge of their numbers and their moral and physical condition is diffused, will be furnished new motives of encouragement to the philanthropic to "hold on their way," and to prosecute their pious efforts to civilize, and ultimately, evangelize this portion of our species who are apparently severed and alienated from the family of mankind, and are melting away like an untimely vernal snow before the disastrous encroachments of a depraved and unsocial civilization. I am sensible that the tribes mentioned in these letters, inasmuch as they reside beyond our borders and within the dominions of a foreign power, are not the proper recipients of our benevolent exertions. But there are within our own specific limits, thousands of the same benighted race whose moral condition is essentially similar to theirs, and who are susceptible of a like beneficent melioration.

B.

INDIANS OF TEXAS.

A series of letters originally addressed to Col. John Jamison, deceased, late Indian Agent at Natchitoches.

Nacogdoches, Pro. Texas, August 1818.

DEAR SIR:—

Yours of — ultimo, acknowledging my Indian schedule, is duly received. You enjoin me to furnish you with a more detailed account of those tribes with whom my adventures in this delightful country have made me familiar. If the results of my observations can contribute to your amusement, or aid your laudable endeavours to acquire information concerning the widespread sons of the forest, I shall be amply remunerated for the trouble of imparting them to you.

The Comanches are the most numerous, and therefore the most important nation of Indians inhabiting this Province, and with them I am more intimately acquainted than with any of the other tribes. I shall give them priority of notice.

Let the long suspended destiny of this most valuable province eventuate as it may: whether it shall continue to languish under the wretched and paralysing policy of Spain, or shall be received under the benign guardianship of our own country, the aboriginal inhabitants of it are worthy to be better known and more considered than they now are. If they are too far removed from home, the starting place and often the goal of charity, to merit attention for the beneficent purposes of amelioration, they nevertheless present sufficient claims to occasional observance on grounds of an exclusive political nature. The Comanches more particularly, owing to their proximity to the frontiers of the Arkansas Territory, and to their forward and unrestrained habits of rapine, appear, in prospective at least, to sustain some interesting relations to our country. It would not be altogether visionary to predict, that in the course of a few years, these obscure and unnoticed savages will evince their claims to our attention by the massacres and devastations of a border warfare. It is true, they now are, and heretofore have been, peaceably disposed towards us. They find the mules and horses of their ancient enemies, the provincial Spaniards, a more alluring quarry, than is presented by the scattered and humble hamlets of an Ameri-

can frontier. It is true, they are apprized of the difference between the American and the Spanish character; they dread the active energy of the one, as they despise the pusillanimity of the other. Had we a dense and populous front to present them, they would be in no wise dangerous. But how inadequate is an infant, dispersed, and unorganized settlement, to repel the sudden incursions of an enemy who move with unequalled celerity, and almost inscrutable caution: who traverse the pathless wilderness by day, and pounce on their devoted victims in the unguarded hour of midnight. The national faith and friendships of savages are proverbially treacherous, and are always subordinate to their own weak conceptions of interest, or the more imperative suggestions of fear. The hope of spoil for the most part constitutes their *primum mobile* to hostilities: but they are sometimes capable of adventuring the hazards of battle for the single purpose of revenging real or imaginary injuries.

The Comanches or I-tans as they are sometimes called, are one among a very few of the primitive nations of Spanish America, who have preserved their pristine independence. To what cause this singularity is attributable, it is difficult to determine. Their oral history is extremely limited and imperfect, and they appear to retain no recollections of a period when their political condition was materially different from what it now is. Of their origin they know nothing. A regular tradition or national legend, seems never to have entered into the policy of these erratic sons of the forest. Careless of the future, they are indifferent to the benefits that accrue from the recollections of the past. The revolving day imbibes all their concerns. Their songs, which are few and of little variation, however ancient they may be, are rather didactic than historical, and are calculated to fire the warriors zeal, or to give solemnity to funeral lamentations. It is however, presumable, that their wandering mode of life and the remoteness and seclusion of the country through which they have ranged time immemorial, have mainly contributed to perpetuate both the identity and the independence of a tribe, whose numbers and capacities for war, are far inferior to others of their proscribed race, that have become

almost or quite extinct, by the deleterious spread of a corrupt and unsocial civilization.

By comparison with the several minor borders that are located in the province of Texas, the Comanches are certainly a very considerable nation. But much is abstracted from their political importance, by their habitual indolence, and their utter unfitness for any thing like serious & protracted warfare. I speak relatively, and under the presumption that they are to be seriously and perseveringly opposed. Without, however, making any moral abatements, they will fall considerably short of the opinion that has obtained in your quarter, as to their actual strength. The idea has been frequently propagated that they can furnish from 12 to 20,000 warriors, and those too of no ordinary prowess.

I do not conceive it necessary to inculcate exaggerated notions of their aggregate strength, or individual bravery, in order to make out their pretensions to the notice of at least the territorial government of Arkansas. Estimate them as they really are, and they may be found sufficiently formidable to excite alarm in a feeble & unprotected frontier; and no portion of our country has partaken less of the parental kindness of the federal administration, than that which is most immediately exposed to their depredations. The following will be found as correct a statement of their numbers and general character as a close observation during a residence among them for several months, has enabled me to obtain.

The tribe known among us by the term Comanches, is divided into three great parties, each of which is distinguished by a separate appellation, to wit:

Comanches, Yamparacks, and Tena-ways.

The Comanches, the lower or most southern party, range through a section of country that is watered by the Colorado or Red river of Texas, embracing in their circuits both sides of the river, from its headwaters to the confluence of the St. Saba, which empties into the Colorado about 60 miles north of St. Antonio. Their migrations are bounded on the west by the mountains, which are generally barren and destitute of game, and on the east by the river Brasos. It is this band principally, that is engaged in the predatory warfare upon the inhabitants of Texas, which they have prosecuted with great assiduity for several years past & which they have continued, with short intervals of peace, from time "whereof the memory of man runneth not to the contrary." Their incursions have not been confined to the province of Texas, which the miserable attempt at revolution in 1812 has effectually drained of its once immense herds of mules and horses, but they extend their depredations to the several contiguous provinces

beyond the Rio Grande. This party can probably bring into the field about 1500 warriors; but to parade this number, I doubt whether they would not be obliged to put in requisition the virgin bows of unfledged boyhood. The largest party they have been known to muster for a campaign, was estimated by eye-witnesses at 12 or 1500 men; and those who are apprised of the imposing spectacle exhibited by a Comanche parade, will not suspect a *coup d'oeil* estimate, of extenuation. It was known that many of their kindred band, the Yamparacks, were associated with them, and contributed to eke out the formidable array.

I will resume my remarks as opportunity may offer.

B*****.

HISTORY.

CLIO, No. III.

Ancient history of North America.—On the Mexican Nations.

By C. S. RAFINESQUE.

THE name of Mexico has been given to that extensive region of North America, about 3000 miles long, stretching from the sources of Rio-grande in New Mexico to the Isthmus of Darien in Panama: although that region has ever been divided into a great number of independent states and nations, and had many peculiar names. Mexico was at one period a powerful empire in the centre of that region called Anahuac; but it never subdued many other states in the immediate neighbourhood, such as the kingdoms of Tezcuco, Michuacan, &c. the Republics of Tlascala, Cholula, &c. Anahuac extended no further south, than the 14th degree of latitude; beyond this were the independent regions of Onohualco, Nicaragua, &c. On the north, Anahuac extended only 100 miles beyond Mexico, and northward of it all the nations were independent of the Mexican dominion.

This fact is of material importance in our ancient history. Mexico was only one of the many kingdoms of North America, and was established by one of the tribes of Iztakans called Aztecas, about the year 1353.

America called *Atala* by the Hindoux and Celts, had been inhabited for ages by numberless nations that came through the Atlantic Ocean, and which had spread from Lake Ontario to Paraguay, forming powerful empires in Ohio, Kentucky, Anahuac, Onohualco, and South America; when about 3000 years ago, it was invaded from the west by many Asiatic tribes; which event was followed by many revolutions in this continent.

The annals of these nations, which have been partly preserved by the Mexicans, &c. give us a tolerably connected history of

of their migrations and establishments, which their monuments and languages help us to elucidate.

I have given the collective name of Iztakans to those early invaders from the west, from their acknowledged ancestor Iztak, or rather Iztak-mixcoatl, whose name means stronghead-snake. He is represented as having had six sons, from whom sprung as many nations and languages. Whether Iztak, may be the same person or name as Ieh-waku, the first Emperor of the Hindoux, is worthy of enquiry, but not within my present purpose.

The first country of the Iztakans was Aztlan or Az-talan, in which we recognise easily Atala; many other names were given by them to their early Asiatic and American settlements, such as Tula, Tollan, Amaquemecan, &c. names of high importance and easily explained, but this would lead me too far at present.

It is principally my intention at present to trace the posterity of Iztak, and to show how far it has spread in America. His six sons were,

1. Xolhua ancestor of the Xolhuans, &c.
2. Tenoch ancestor of the Nahuacs, &c.
3. Olmecatl ancestor of the Olmecas, &c.
4. Xicalhan ancestor of the Xicalhas or Chicasaws, &c.
5. Mistecatl ancestor of the Mistecas, &c.
6. Otomitl ancestor of the Otomies, &c.

These primitive Iztakan nations, driven gradually to America by the revolutions of Asia, (in which they all agree) settled successively in various parts, spreading from New Albion to Florida, and from California to Chili, during 20 centuries, conquering many of the Atalan nations; but were driven away from a great part of North America, by the posterior invasion of the Siberian or Oghusian nations, which began near the time of the christian era, or 1800 years ago.

The Olmecas appear to have been the first Iztakans in America, they are traced in Anahuac as far back as 2700 years ago; but many Atalan nations were established there before, such as the Chiapans, Taras, Tepans, Poconchians, Popolocas, Panucos, Nicaguas, &c.

The nations which appear to be of Olmeco origin are the Onohualcans, Cholulans, Yucuatlans, Cuitlatecas, &c. which have spread from Nootka to Guatemala. The Cholulans were highly civilized, and erected the finest Teocallis in America.

The Xicalhans followed the Olmecas in North America; from them have sprung the Xicallaneas, Chicasaws, Choctaws, Muskogees, &c. who have spread from Florida to Anahuac. The Xicallaneas, and Olmecas came to Anahuac from the north-east, and were driven back again long afterwards.

The Miztecas, came next, and have divided into many nations, Natchez, Totona-

cas, Zapotecas, Texas or Tiguas, Mazatecas, Chinantecas, &c. which have spread from the Ohio to Anahuac. The Natchez formed an empire in North America, after conquering the southern Talegans and Tlapalans, which extended from the Ohio to the gulf of Mexico.

The posterity of Xolhua and Tenoch, who spoke dialects nearly similar, followed next, and became the most distinguished. They spread from the Rio Gila to the Mississippi, at first establishing many powerful states, and kingdoms, such as Aztlan, Teocolhua, Amaquim, Tollan, Tula, Tehuajo, Rabajog, Huatapalan, Cibola, Copatla, Tlapal, &c. several of which, (and particularly the two last) were on the Mississippi or Chucagua. These were all to the north of Anahuac. In those northern regions, they became divided into many tribes and nations, although speaking nearly the same language; the invasions of the Oghusian tribes from Siberia, and their mutual wars drove them gradually to Anahuac. Their arrival and history in that country are positively known and took place in the following order.

In 648 the Toltecas came from Huatapalan, which they had left in 544, after having resided there about 700 years. They were highly civilized. They resided in Anahuac till 1052, when they went mostly to Onohualca and South America. They are the Talegas of the Lenapians.

In 670 the Chechemecas established themselves in Amaguem, a kingdom 600 miles north of Mexico. They left it in 822 and arrived in Anahuac in 902: they established the kingdom of Tenayuca, and in 1200 that of Acolhuan in conjunction with the Nahuans.

In 1160 the Nahuans or Nahuatlacas, left Aztlan; they were divided into 7 tribes, Sochinulcus, Chalcas, Tapanecas, Colhuas, Tlahuicas, Tlascalans, and Aztecas. They reached Anahuac in 1178 through the countries of Tarahamara, and Culiacan. By these tribes the kingdoms of Acolhuan or Tezcuco, Tacuba or Tlacopan, Acohualtzin, Tapanecas, &c. and the republics of Tlascalala, Huasteca, Chalco, Xochitepec, &c. were established.

(TO BE CONTINUED.)

ESSAYS.

ON LOVE.—An Extract.

I am one of those, who are decidedly in favour of a moral and intellectual intercourse between the younger of both sexes.—For I believe nature has given us all a certain portion of affection, which must be exercised upon a particular object. Some men are fond of dogs, and amusements of the fields; others of horse-racing, &c. and place that affection upon frivolous amusements which are unservicable and injurious—but which if placed on an intelligent female,

would soften down the natural roughness of their manners and give a taste for polite society. To love, is to fulfill the intentions of nature. Love is an appetite which inclines us to one object rather than another, without our being able to account for our taste. It is a bond of friendship where reason seldom presides; and then it is a passion. For reason in love would be nothing more than friendship. It is a madness of the brain governed by the feelings of the heart; hence the common expression "you have lost your heart," every feeling of the heart, being centered in the object of love.—It is a madness of the brain, an infuriated passion, which if checked, carries with it destruction. And many are the melancholy instances of its effects. It either can create or destroy—it can excite to deeds of valor or to self immolation. The God of love can boast of more worshippers and victims to his power than even the God of thunder. He has more power than Mars himself, for love makes a man destroy himself, but Mars, can only urge men to destroy one another, which they are inclined to do from natural principle.—Love creates revenge, and disappointed love would poison the universe, to obtain revenge. To create this passion depends greatly on the female, and it is for this purpose that all the arts and coqueries of a woman are taught from youth.—And, what is remarkable in the disposition of man—a little peculiarity of temper, slight caprice, childish quarrels, have a greater effect on them, and attach them more strongly, than the most solid virtues or shining qualities. This trait of the human character is well understood by the female sex, and for this reason in every female you see a spice of coquetry,—the common thermometer by which the heat of passion is ascertained. I therefore differ from the celebrated Dr. Young that

"An antidote in female caprice lies,

—Against the poison of their eyes."

for I believe the greater the caprice, the more violent the love; that caprice was joined to beauty to aid its charms, and to enhance their value, by adding spirit and poignancy. To use a pretty allusion on the subject the "Caprices of beauty may be compared to shrubs that sometimes occur in laying out an improvement: which though out of rule to plant there, would be want of taste to root out." A little change of temper is absolutely necessary to give to a fine woman that happy variety which prevents our growing weary of seeing her always the same. And I believe it is a general rule without any exception that a smart temper makes a good house keeper. It is the easy good natured thing, that will sit in a room and let the house be turned inside out without disturbing her. Such a wife I would not recommend to any young man. Equality of temper in a woman begets indifference. She is so reasonable, so gentle, that she takes a-

way the liberty of differing with her, which is sometimes a pleasure.—But in a woman of a lively uncertain and froward disposition the lover meets with all the charms of variety; inquietudes, jealousies, quarrels, and reconciliations, are the exercise of love.—A little change of temper throws us into uncertainty, and gives as much difficulty and uneasiness, to dissipate, as if it were a victory over a new mistress, for love is never so strong as when we imagine it ready to break from resentment of a quarrel. "Its throne is tempest; its state convulsion; reduce it to the government of reason—it languishes; it expires and becomes nothing more than mere friendship. Who can complain, if love renders a person unreasonable" is it not a proof of the strength of the passion? and no person can see the emotions of a beloved object without sensations of pleasure.

It is said that it is not in the power of woman to bestow her affections when she pleases. But have we not known many women overrule the impulses of their heart, when they discovered that the object was unworthy of their regard. Flight, time, and absence are remedies to which the strongest feelings must submit.—They grow weaker by degrees, until the fond impressions fade away. To accomplish this a great exertion of prudence and philosophy is required. But few have the courage to attempt it, and although every inclination can be surmounted in speculation, few have ever succeeded in practice. This is owing to the dread of entering the lists with our passions and foibles. B.

POLITICKS.

No. III.

The influence of early prejudices and their permanence beyond the causes which gave rise to them, is exemplified in the tardiness with which we relinquish (as we are now gradually doing) our predilections in favour of British manufactures. The English are in the habit of manufacturing, in many cases, goods of a different quality for exportation, from those used for home consumption. This difference is very striking in their doctrines of political economy: those designed for their own use, teach, that a system of restrictions and prohibitions so extensive as to encourage their own manufactures to the utmost possible limit, are best calculated to promote national prosperity,—and their own experience proves the correctness of them; but those doctrines which they manufacture for the American market, teach, that it is best to leave every thing free and unembarrassed by Legislative interference.

The benefit of slavery in retaining colonies in subjection is exemplified in our Southern States where they are almost unanimous in adopting the notions which the British send to them on this subject. They thus give England all the real benefits that

parent countries ever derive from colonies, with the additional advantage of freedom from the expense and inconvenience of protecting and maintaining them. Great Britain neither derives, nor asks, any other benefit from her colonies than that of taking all their surplus raw materials and furnishing them all the manufactured goods that they consume. The ideas which the inhabitants of countries where slavery exists naturally imbibe, are, that it adds to the dignity of the master to have a great many persons employed in doing him service; they estimate their wealth by the number thus employed, and not by the actual services performed by them, or by the product of these services: it is therefore natural for them to imagine that whatever they use, if it pass through the hands of English & American merchants, shippers, agents and wholesale and retail dealers; and pays freight, commissions, duties, profits, &c. is much more valuable, because it costs more, than it would if sent from the manufacturer direct to the person from whom they purchase. There is something so undignified in sending the produce of their estates to be consumed by manufacturers in their own neighborhood, and purchasing what they want at first or second hand, that the idea of such a state of things is not to be tolerated by the aristocratic nabobs of the South.

The limited and mitigated slavery at present existing in Kentucky, offers nothing in opposition to these observations; Slavery in Kentucky being as different from that which exists in South Carolina and Georgia, as the opinions of the inhabitants of those states on the subject of our domestic policy. That the commercial part of the Eastern States who, by means of freights, commissions and profits, share with Great Britain the benefit of our present system, should also unite with her in endeavoring to have it continued, is natural enough. The merchants, however, who are so anxious to retain these benefits, if they observed any thing except the business of the day, might perhaps perceive that they, in turn, are devoured by the gigantic capitals which the British manufacturers bring in aid of their plans of centering all the wealth of the world in their own Island. For if they obtain a profit at one time, they are soon after so completely overwhelmed by the enormous stocks of goods poured in upon them, that about three fourths of their number are ruined every five or six years, and all the fruits of their labours go to enrich those who have never done any thing but lie in wait to take advantage of the opportunities which commercial distress and embarrassment afford them of making good bargains, and possessing themselves of the fruits of the labour of others.

That a monopoly of the commerce alone of colonies, is not of so great importance as is generally imagined, may be seen by observ-

ing the progress of Spain and Portugal during the period in which they possessed the most valuable colonies in the world. Altho' foreign nations were strictly and rigidly prohibited from trading with them, yet other nations, by furnishing the greatest portion of the manufactured articles which constituted the most valuable part of the exports to the Colonies, derived greater advantages than the mother countries with all the restrictions that their jealousy could devise.

The natural sources of wealth in Spain and in her colonies are much greater than in Great Britain, but the artificial channels by which it is brought to any country, are wholly neglected. The consequence is plainly exhibited in the present condition of Spain.

SELECTIONS.

Additional remarks on the advantages of Mental Cultivation.

In a former number* we gave a slight adumbration of the amusements and cares peculiar to the *gens de condition* in days of yore, with a view of calling the attention of the fair to the advantages which they now enjoy. We also explored, in the preceding number, the history of former ages for an original to the picture of a chieftainess presiding at that high festival where her exalted station, her affability and address, appeared with every flattering distinction: yet, while she was environed by exterior lustre, her heart was often corroded by pangs, anxiously disguised under seeming smiles or vociferous mirth. We must seek the aid of tradition to explain those secret sorrows. St. Columba came from Ireland to Scotland in the year 665, and, by extraordinary efforts of holy zeal, engaged king Maldwin and his nobles to assist with able architects and money the pious munificence of the Highland chiefs, who had united their power in founding religious houses at Iona—an island of the Hebrides, now well known to English tourists, and well deserving attention from the curious. The church of St. Mary, built in the form of a cathedral, exhibits remains of a beautiful fabric; the steeple is large; the cupola twenty-one feet square; the doors and windows are curiously carved, and the altar is of the finest marble. The tombs of some Scottish, Irish, and Norwegian kings, are extant, with Gaelic inscriptions. The northern Pagans repeatedly landed, and paid no regard to the sanctity of the place; and while the male population opposed them on the main land, many chieftainesses and their female dependents performed prodigies of valor in saving the lives of the holy sisters and monks of Iona. The first invasion of the Danes took place in 795. These barbarians were of a gigantic stature, and, armed with clubs and missiles, they spread carnage and

devastation until the Gaelic chiefs were able to concentrate their forces. After many sanguinary conflicts the invaders were repulsed. They often returned, and were as often driven to their dark prowls, with diminished numbers. They came at length with overwhelming reinforcements, seized several stations on the coast, built castles, and maintained hostilities against the natives during a long course of years. These Pagans spared neither age nor sex; and to the men the contagion of their licentiousness was more fatal than the ravages of war.—When the preachers of Christianity first arrived among the Gael, the ennobling qualities that graced the heroic ages had not wholly passed away; and the pure morality of the gospel was hailed with reverential delight; but, after the expulsion of the Danes in 996, the priesthood had many arduous struggles with the corruptions which they had introduced. The last invasion was the most destructive, and, though the Gael finally defeated and expelled the intruders, a protracted warfare was succeeded by famine and pestilence. The lay-sisters, with the most disinterested enthusiasm, voluntarily undertook a penance to avert a continuance of the divine judgements upon a sinful race. They made pilgrimages barefooted over rugged heaths and ruder rocks, loudly proclaiming that the tremendous visitations of Providence which depopulated the country, were drawn down upon the chiefs for their heathenish depravity, and on the vassals because they had feared man more than God.

We proceed to state, more explicitly, the peculiar disquiets of a chieftainess in the ninth century, according to the traditional accounts of that lawless era. It was customary for her to be waited upon by all the vassal brides, who expected and received nuptial presents from the lady and her daughters; and, in proportion to the blooming attractions of the bride, her feudal superior beheld her with repugnance as a future rival. Officious memory recalled numerous cases where innocent loveliness soon changed to the insidious blandishments of a selfish competitor for her lord's preference. She could neither oppose nor elude—she must endeavour to propitiate the object who might have power to heap mortifications on her and her daughters. Presents were bestowed, and exterior kindness displayed, with such conflicting emotions as may perhaps be conceived by the reader, but cannot easily be described.

Sometimes meetings, resembling the ancient Saturnalia, took place. The chief and chieftainess despatched couriers to the respectable and beautiful dwellers in castles all around. Multitudes in an extended circle of mighty leaders of hosts, and white-armed beams of joy, exhibited their barks of war with far-famed pennons; their ornament-

*Number 14, page 103.

ed barges, and magnificent hereditary wardrobes. The whole assemblage mingled in jest and song, and the juniors frolicked through the dance, in which the humblest followers bore a part; and, while the seniors were engaged with each other and with their dependents, this only remission of rigorous parental inspection allowed the high-born damsels, with their compeers in station and age, to converse unrestrained. It is said that few marriages, where prudence sanctioned the vows of affection, were contracted after those festive meetings. Hence arose the Gaelic aphorism, 'Cull medicinal herbs in the wild woods; but choose a cordial of the heart, a spouse, at a wedding. Perhaps the transient power of beauty in a wife, and the depraving prerogative assumed by the chiefs, may be rationally accounted for by the profound ignorance of the ladies. We have seen ancient marriage settlements, where, instead of a signature, the daughters of chiefs affixed their marks witnessed by two priests, who declared in express words that the lady could not write; and even after literary study was permitted to females, they were forbidden all books except the holy scriptures, homilies, sermons, and receipts for brewing, baking, cookery, and such *minutiae* of housewifery. No doubt ladies acquired a more polished deportment than their handmaids, and might excel in touching the lute, or dancing with graceful agility: but these were poor resources to amuse their lords in the wintry evenings; and the notions they imbibed from a furtive perusal of romances, or coarse ballads, would never promote the respectability of their conduct as matrons. Learning was, at a very early date, a general attainment of the chiefs, and many of them travelled to France. The great disparity of mind could not be compensated by any exterior charms in their consorts. The native humor, wit, and sprightly *badinage*, to which the idiom of the Gaelic language is admirably adapted, might charm a young chieftain from the lips of a lovely girl, arrayed in all the splendour of her race; but elegant, varied, and useful acquirements are indispensable to brighten domestic daily intercourse, as the wedded partner of a man of sense and refinement, or to qualify the sex for self-enjoyment in single life. In our days, ladies are educated that they may become companions, of diversified power to communicate entertainment; and the gayest or busiest life has intervals of solitude, where individuals are left to their own resources.

It has been argued that the ignorant cannot perceive the absence of gratifications which they never experienced. We reply that, in all ages and countries, inanity has betrayed a wretched, though undefined feeling of want, by various devices to beguile the heavy hours. From the eastern inven-

tors of chess, to the opium-chewers of Turkey, and the Otaheitan drinkers of kava, all unwittingly bear testimony to the value of intellectual pleasures. Nor should we omit to corroborate those evidences by citing the most remarkable votary of artificial sensation, known at Constantinople by the name of Soliman the eater of sublimate, and called by English residents Mithridates the second. Lord Elgin, Mr. Smith, and many other British gentlemen, have seen him, and heard him aver that no eloquence could convey an adequate idea of his delicious sensations after drinking a solution of the most active of all known poisons. In the year 1810, he had reached the age of one hundred and six, and lived under the reigns of eight sovereigns. This man, when young, had injured his stomach to vast quantities of opium; but its intoxicating power being exhausted, he was so miserable that existence seemed a burthen, and he had recourse to sublimate, that he might either die at once, or find some oblivion of his discontent. It is said that, for above thirty years, he daily swallowed sixty grains of sublimate. He went one day to the shop of a Jew, and calling for a drachm of this corrosive, mixed it in a glass of water, and drank it off. The apothecary stood in stupefying alarm, lest he might be called to account for poisoning a Turk; but his joy was equal to his astonishment, when, next day, the same personage came for another dose. When we hear of a gambler absorbed by his cards or dice, or the gay companion drowning his reason in wine, or brutifying his best sensibilities at a boxing-match, or cock-fight, we congratulate the fair on their exemption from such debasing habits: but a youth of frolic, an old age of cards, are by some of our sex taken as substitutes for satisfactions, genuine, varied, and unsatiating, and a train of nervous irritations are the consequence.

It must not be forgotten how many divines have said, that much of the happiness of a better world may consist in the development and elevation of our mental powers. Thus, whatever view we take of the subject, numberless inducements present themselves to fill up our leisure moments by improving pursuits. If a lady has neglected to cultivate the endowments of intellect, we beseech her to try the effect of some perseverance, and her exertions will be richly recompensed by self-derived enjoyments from having at all times agreeable companions in her own ideas. She may at first dislike the task of perusing a volume: let her then seek novelty blended with instruction in the light pages of a magazine. She will perhaps tell us that such and such ladies complain they are not so much amused as they wish by the late magazines: but we would ask, are those ladies always candid and reasonable in their expectations? and that a fastidious fair is sometimes entertained must be evident,

when a footman has strict orders to be early at the publisher's on the next magazine-day, and very impatiently does the lady look for his return. Periodical aids to conversation have greatly enlivened female society, and superseded much of the scandalous prattle, that satirists in prose and verse have imputed to the tea-table. Ladies can now talk of the comparative merits of magazines instead of censuring the absent—a fault often committed through mere lack of topics to talk about. Detraction is not the foible of blue-stocking ladies; even those who read for amusement have too just a perception of what is due to others and to themselves to degrade their own characters by injuring the fair fame of any individual. We beg leave again clearly to state, that we are far from wishing all the sex to become savans or authoresses; but we earnestly desire that all without exception may acquire such capacity for intellectual gratifications as will sustain their spirits under the infirmities of old age.

London Ladies Mag.

The following queries are copied from the Charleston Courier of the 15th April. The propounder of them, whoever he may be, is evidently a man of superior talents, and is fully aware of the suitable answer to the query, whether it is best to be governed by reason, or by prejudice, in the consideration of any subject of policy or morals.

"Have you such a thing Sam as tenpence about you? Remember, I only ask for information."
Jeremy Didler.

QUERIES.

Whether the moderns are not wise by the ignorance, no less than by the wisdom of their forefathers—and whether their errors have not been unto us as a beacon, and their discoveries as a light house—and whether the march of knowledge, like the march of time, doth not progress in the darkness no less than in the light.

Whether there are not three insurmountable inequalities among men—inequalities of physical strength, wealth, and talent—and whether talent be not the highest of the three, inasmuch as it can command the one and acquire the other.

Whether wealth does not begin to be the most dangerous of all powers the moment it ceases to be the lowest—and whether man, if placed in a society where money can do every thing, is not too often tempted to do every thing for money.

What will be the result of the great tragedy about to be enacted on the stage of the world, and will the march of the bayonet be strong enough to put down the march of opinion.

Is it possible to build a marble temple of brick materials—and are there not many that could defend their liberty, but who do not deserve it—while there are some that

do deserve their liberty, but who can hardly defend it.

Whether universal suffrage be the best mode of accomplishing the highest object of all governments, namely, that the men of principle may be principal men.

Whether an Englishman, who comes to America a whig, has not to thank his philosophy rather than his feelings, if he do not return a tory.

Is not he that prefers the submissive society of slaves to the roughness of freemen, more to be pitied than he who prefers a pumpkin to a pine-apple, because the one has a smooth coat and the other a rugged one.

Whether a half enlightened population, with the fullest scope allowed them of thought, speech and publication, be not precisely the materials most liable to be made the dupes of the demagogue, the property of the ambitious, and the prey of the hypocritical.

Whether America cannot offer this dilemma to all her aggressors—"Attack me with few, and I will overwhelm you—attack me with many, and you shall overwhelm yourselves."

Whether an union of truth in the bond of reason, be not as great a good as an union of error in the bond of faith.

Whether ignorance be not all that certain popular preachers demand from their congregations, and impudence all, that they rely on themselves.

Whether the whole realms of human intellect be not under the abject despotism of that capricious tyrant, doubt—who reigns in the breast of all of us, but gives satisfaction to none of us—and whether we can define one of those most important things on which all our reasonings depend—life and death—time and space—matter and mind.

Whether prudery of conduct be not an armour resorted to for the defence of that which the fair owner suspects may be endangered—and whether freedom of demeanour be not the result of that confidence in the strength of the citadel, that can fearlessly permit an enemy to reconnoitre the out works.

Whether "*tuta time*" be not a good proverb, and many have not failed from the inactivity produced by the very goodness of their cause and whether he, that defends a bad cause, is not obliged to do every thing for it, because it can do nothing for itself.

Whether it be not fortunate, that that ancient library which was given as fuel to the public baths, should have kept the good people of Alexandria in hot water for a season, rather than all posterity in the same predicament forever—and whether it be not better that men should grow wise by reflecting on their own thoughts, than blindly poring over those of others.

Whether Napoleon sincerely meant to have given liberty to France, the moment she was capable of enjoying it—and whether this single intention be not the only thing that is required to stamp him the greatest man of any time, and of any place.

Would not Napoleon, who succeeded in France, have failed in America, and would not Washington, who succeeded in America have failed in France—and do not great men often follow events, yet fancy that they guide them.

Whether the greatest event of modern times did not hinge upon the merest trifle—and whether the French Revolution did not result from the turn of a mutton chop.

Whether the "*cui bono*?" or question so triumphantly asked by the advocate of despotism with regard to the French Revolution, be not a question as impertinent as it is absurd.

Whether all those who were the victims of the French Revolution, would not have been where they now are, without it—and whether the abolition of titles, and the law of primogeniture be not fully worth the price of their removal—and if the establishment of trial by jury, and the *Code Napoleon* be not positive and extensive good, as certain of security from their value, as of stability from their weight.

Whether it be not the particular interest of America to support the general interest of freedom throughout the world—and whether at the present crisis, the overwhelming brightness of her example be not her surest and her safest course.

Whether he that at every step of his political career, makes one friend and one enemy, does not play a very losing game—and whether revenge be not a stronger principle than gratitude.

Whether most duels are not fought through fear—and whether the bravest of us would not gladly refuse a challenge if he durst.

Whether the law of opinion be not still a tyrant existing in the midst of freedom—and whether like all other tyrants, it be not often capricious and sometimes blind.

Whether despotism and a free press be not two things that can by no possibility co-exist.

Is it not better that a bad life should be joined to a good doctrine, than that a bad doctrine should be supported by a good life—and will not the sect survive the founder.

Is not he that can make an opportunity superior to him that takes it; and is not he that strikes only when the iron is hot likely to be out done by him, that makes the iron hot by striking.

Whether it be not natural that those who hold power should be most anxious to retain it; and whether it be not unfortunate that the right use of power is not always the best mode of effecting its continuance.

Whether man be not too easily tempted;

and whether a wise legislature ought not to be more proud of having removed one temptation, than of having punished twenty crimes.

Whether a knowledge of others ought not to prevent our diffidence, and a knowledge of ourselves, our presumption.

Whether it be not easy to calculate how many seconds make up the longest life; and whether it be not impossible to calculate how many such lives would make up an eternity.

Whether a single second does not bear a greater proportion to the longest life, than the longest life to an eternity; and whether one may not humbly be permitted to hope that endless punishment may not be awarded for sin committed in a period that bears a far less proportion to eternity than a second does to a single life.

Whether it be not far more easy to ask the above questions, than to answer them.

Extract from one of Cowper's letters, written at the close of the war of the American Revolution.

"I give you joy of the restoration of that sincere and firm friendship between the Kings of England and France, that has been so long interrupted. It is a great pity, when hearts so cordially united are divided by trifles. Thirteen pitiful colonies, which the King of England chose to keep, and the King of France to obtain, if he could, have disturbed that harmony which would else, no doubt, have subsisted between those illustrious personages to this moment. If the King of France, whose greatness of mind is only equalled by that of his Queen, had regarded them, unworthy of his notice as they were, with an eye of suitable indifference; or, had he thought it a matter deserving in any degree his princely attention, that they were, in reality, the property of his good friend the King of England; or, had the latter been less obstinately determined to hold fast his interest in them, and could he, with that civility and politeness in which monarchs are expected to excel, have entreated his Majesty of France to accept, a bagatelle, for which he seemed to have conceived so strong a predilection, all this mischief had been prevented. But monarchs, alas! crowned and sceptered as they are, are yet but men; they fall out, and are reconciled, just like the meanest of their subjects. I, however, cannot sufficiently admire the moderation and magnanimity of the King of England. His dear friend on the other side of the Channel, has not indeed taken actual possession of the colonies in question, but he has effectually wrested them out of the hands of their original owner, who, nevertheless, letting fall the extinguisher of patience on the flame of his resentment, and glowing with no other flame than that of the sincerest affection, embraces the King of France again, gives him Senegal

and Goree in Africa, gives him the islands he had taken from him in the West, gives him his conquered territories in the East, gives him a fishery upon the banks of Newfoundland; and, as if all this were too little, merely because he knows that Louis has a partiality for the King of Spain, gives to the latter an island in the Mediterranean, which thousands of English had purchased with their lives; and, in America, all that he wanted, at least all that he could ask. No doubt there will be great cordiality between this royal trio for the future: and though wars may perhaps be kindled between their posterity, some ages hence, the present generation shall never be witnesses of such a calamity again. I expect soon to hear that the Queen of France, who, just before this rupture happened, made the Queen of England a present of a watch, has, in acknowledgment of all these acts of kindness, sent her also a seal wherewith to ratify the treaty. Surely she can do no less."

THE CINCINNATI LITERARY GAZETTE

SATURDAY, MAY 8, 1824.

In our 12th number we copied a notice of the proposal of Professor Griscom, to publish a periodical work entitled "The Mechanic's and Manufacturer's Magazine. From a conviction of the importance and utility of such a work, we are desirous that our fellow citizens should avail themselves of the benefit they may derive by patronizing it. The following is from the prospectus, which has been transmitted to the Post-master in this city, by whom subscriptions to the work will be received.

"The utility of Journals and Magazines, bringing with them, at stated periods, important and well-selected information, and furnishing an account of the latest discoveries in the arts, is incontestible. Those countries which have attained to the highest degree of eminence and superiority in all that commands admiration in the workshop and manufactory, are distinguished for the number and variety of these literary vehicles of science and the arts. Almost every department of society has its Magazine. Scholars, Philosophers, Physicians, Lawyers, Agriculturists, and Divines, have their Journals, from which they obtain information suited to their respective wants. But there is not, as far as the Editor is informed, any publication in this country, particularly devoted to Artizans and Mechanics,—to that portion of our citizens on whom every class of society is dependent for its most essential comforts, and who constitute so large a proportion of the numbers, strength, and influence of the nation.

"To supply this want, and to encourage among this class of our busy population, a taste for scientific inquiry, and habits of observation, are objects which the Editor has more immediately in view. His publication will not consist so much of learned essays on

abstract principles of science, (which is the case with most of the philosophical journals of the present day,) as of precepts and details adapted to the capacity of common readers. For this purpose he will avail himself, not only of the various fugitive notices of useful discoveries in our own country, but of the scientific Journals of Great Britain, France and other parts of the European Continent. With the most useful, as well as the most popular of these Foreign Journals, he is already familiar, and the means are secured of receiving such others as may contribute to the objects in view. Whatever relates to the real progress of the arts, and to the interests of American artizans and manufacturers, such as accounts of all new discoveries and inventions, economical processes, practical applications of the physical sciences, abridgement of labour, domestic receipts, &c. will come fully within the scope of the proposed Magazine. To these will be added specifications of the most useful patents, both of our own, and of foreign countries, thus giving to the work the advantages of the "Repertory of Arts," a monthly Journal, long established in the British metropolis, and extensively read by practical men. Space will be afforded for Biographical Sketches of eminent mechanics and engineers, and, if the work receive adequate encouragement, portraits, plans, and illustrative drawings, will also be found in its pages.

"Original communications on the practical arts, will at all times receive an attention proportionate to their merits.

"Subordinate to the primary objects of this Journal, as above stated, will be another of acknowledged importance, and which will receive all the attention which space and opportunity afford. This is the subject of literary and benevolent institutions. Under the first of these heads may be comprised, notices of improved modes of teaching,—of foreign schools and institutions, distinguished for the excellence of their systems,—of useful school books, treatises on particular branches of learning, and on the moral government of children, and such other collateral topics as will tend to enhance, in the public estimation, the importance of the most improved methods of communicating instruction to youth.

"A detail of the establishment and progress of other beneficent institutions, such as Hospitals, Houses of Industry, Penitentiaries, &c. can hardly fail, it is presumed, to spread information that may be of service to the cause of humanity in our rapidly improving country."

LITERARY AND SCIENTIFIC NOTICES.

An edition of Percival's Poems, is about to be published in London.

A society for the promotion of the Mechanic Arts, has been established in Philadelphia.

The author of "Highways, and Byways," has another work nearly ready for the press. Travels among the Arab tribes inhabiting

the countries east of Syria and Palestine, by Mr. Buckingham, are announced.

The following works are also announced in Great Britain.

"Letters to young ladies on their first entrance into the world, and sketches from real life." By Mrs. Lanfear.

"Tales of Irish life, from actual observation during a residence of several years in various parts of Ireland."

A work on suicide by the Rev. S. Piggott, being a series of anecdotes and narratives, with reflections on mental distress.

Letters to a young man whose education has been neglected, by the author of "Confessions of an opium eater."

An edition of Dr. Franklin's life and maxims has been published at Paris in modern Greek.

Lord Byron's new poem, the triumph of Hellas, has been translated into Greek. The first numbers of the Greek Gazette had been received in London.

SUMMARY.

The legislature of the state of New York at their late session appear to have been extremely anxious to justify the abuse that has been heaped upon our country by foreigners, and to verify the accusation so frequently made, of the ingratitude of Republics. They therefore embraced a most happy method of combining these objects with their own disgrace, by the removal of De Witt Clinton from the office of President of the board of Canal Commissioners, the duties of which he had exercised 14 years without pay or emolument,—with what honor to himself and benefit to the state, no one in the community is so ignorant as to need to be informed; this act has excited a spontaneous & universal effort throughout the state to wipe off the ignominious stain thus brought upon it, and to show that few or none of the people could be found base enough to be willing to share the disgrace with their representatives. The meetings which have been held in the principal towns throughout the state upon this subject have been numerous and respectable beyond precedent, and the resolutions they have passed, have been highly honourable to the citizens, and doubtless very gratifying to Mr. Clinton, since they show that his efforts for the public prosperity are properly appreciated by those for whose benefit he so long laboured.

London dates to the 12th March, have been received in Boston.

The Greeks being masters of the sea, are annoying the Turks in Asia minor, by levying contributions, &c. Lord Byron has had the right of citizen ship conferred upon him by the Senate.

Three Algerine vessels are reported to have effected a landing near Malaga, and carried off considerable booty, and some wealthy individuals. The Dutch, as allies to Spain, have sent a squadron to act against the Algerines.

POETRY.

THE KING AND THE PHILOSOPHER.

Translated from the French of Boileau, for the Cincinnati Literary Gazette.

"For what are these tokens of wars and alarms,
This bustle, these elephants, baggage and arms,
And this mighty navy just quitting the shore?"
Said an erudite sage to king Pyrrhus of yore.—
'I go,' said the prince, 'where fame calls me, to
Rome,
Of statesmen and warriors the birth-place and
home.'—
"What then will you do, when the Tiber is passed?"
'Lay siege to the city, and take it at last.'
"Well, this is a great enterprise, it is true,
And worthy alone Alexander and you.
But, Rome being taken, where will you proceed?"
'Then to conquer the Latins is easy indeed.'—
"Admit it, what then do you purpose to do?"—
'Then Sicily opens a prize to our view,
And rich Syracuse her new master will greet,
And open her ports to our conquering fleet.'—
"What will you do next?"—'Rely on our powers
And the favors of Neptune, and Carthage is ours.'—
"Yes monarch! your object I now understand
Is to vanquish all nations by sea or by land;
O'er the Libyan plains you are going to run
(Those deserts eternally scorched by the sun)
In passing, Arabia and Egypt subdue,
Overturning governments, ancient or new
From Ganges to Tania spread direful alarms:
And make farthest Sythia submit to your arms:
But, all this accomplished, what next will you
do?"—
'Victorious and envied, in company with you,
My dear friend, who at all times are ready to
please,
I'll sit down contented, and laugh at my ease.'—
"If this be your object, great prince! after all,
You might laugh the whole day without leaving
the hall."—

SELECTED.

ADDRESSED TO AN EGYPTIAN MUMMY.

The following lines are from the pen of a master.
We never recollect to have met with any thing
in the same strain that pleased us so much.
And thou hast walk'd about, (how strange a sto-
ry!)
In Thebes's streets three thousand years ago,
When the Memnonium was in all its glory;
And time had not begun to overthrow
Those temples, palaces, and piles stupendous.
Of which the very ruins are tremendous.
Speak! for thou long enough hast acted dummy;
Thou hast a tongue—come let us hear its tone;
Thou'rt standing on thy legs above ground mummy!
Revisiting the glimpses of the moon,
Not like thin ghosts or disembodied creatures,
But with thy bones, and flesh, and limbs, and Fea-
tures.
Tell us—for doubtless thou canst recollect.
To whom should we assign the Sphinx's fame;
Was Cheops or Cephrenes architect
Of either Pyramid that bears his name?
Is Pompey's pillar really a misnomer?
Had Thebes a hundred gates, as sung by Homer?

Perhaps thou wert a Mason, and forbidden
By oath to tell the mysteries of thy trade;
Then say, what melody was hidden
In Memnon's statue, which at sunrise played?
Perhaps thou wert a Priest; if so, my struggles
Are vain, for priestcraft never owns its juggles.
Perchance that very hand, now pinioned flat,
Has hob-a-nob'd with Pharaoh's, glass to glass;
Or dropp'd a ha'penny in Homer's hat;
Or doff'd thine own to let Queen Dido pass;
Or held, by Solomon's own invitation,
A torch at the great Temple's dedication.
I need not ask thee if that hand, when armed,
Has any Roman soldier maul'd and nuckled,
For thou wert dead, and buried, and embalmed,
Ere Romulus and Remus had been suckled;
Antiquity appears to have begun,
Long after thy primeval race was run.
Thou could'st develop, if that wither'd tongue
Might tell us what those sightless orbs have seen
How the world look'd when it was fresh and young,
And the great deluge still had left it green;
Or was it then so old that History's pages
Contain'd no records of its early ages.
Still silent, incommunicative elf,
Art sworn to secrecy? then keep thy vows;
But prithee tell us something of thyself,
Reveal the secrets of thy prison house;
Since in the world of spirits thou hast slumber'd
What hast thou seen—what strange adventures
number'd?
Since first thy form was in this box extended,
We above ground have seen some strange muta-
tions:
The Roman empire has begun and ended,
New worlds have risen—we have lost old nations,
And countless kings have into dust been humbled,
While not a fragment of thy flesh has crumbled.
Didst thou not hear the pother o'er thy head
When the great Persian conqueror Cambyzes
March'd armies o'er thy tomb, with thundering
tread,
O'erthrew Oris, Orus, Apis, Isis,
And shook the Pyramids with fear and wonder,
When the gigantic Memnon fell asunder?
If the tomb's secrets may not be confess'd,
The nature of thy private life unfold;
A heart has throb'd beneath that leathern breast,
And tears adown that dusty cheek have roll'd,
Have children climb'd those knees, and kiss'd that
face?
What was thy name and station, age and race?
Statue of flesh—Immortal of the dead!
Imperishable type of evanescence!
Posthumous man, who quit'st thy narrow bed,
And stand'st undecayed within our presence!
Thou wilt hear nothing till the judgment morning,
When the great trump shall thrill thee with its
warning.
Why should this worthless tegument endure,
If its undying guest be lost for ever?
O! let us keep the soul embalm'd and pure

In living virtue, that when both must sever,
Although corruption may our frame consume,
Th' immortal spirit in the skies may bloom.

HOPELESS LOVE.

You tell me that my love is vain;
Alas! it may be true:
But who shall bid my soul regain
The peace which once it knew?
And could that peace once more be mine,
Ah, should I e'er desire
Love's sacred sorrows to resign,
Or quench its hallow'd fire?
Ah, no!—As lamps in eastern tombs
That burn but for the dead,
Ev'n in despair's December glooms
Love's star a beam will shed.
My very griefs are dear to me,
And e'en my tears are sweet;
And there are sighs that pleasant be
To hearts that fondly beat.
Then cease my hopeless love to blame,
Its vanity I own;—
Yet must I feel the fatal flame,
Till life and love are gone.
Oh, not for all that earth contains,
Or hope expects above—
While life's warm pulses fill my veins,
Can I forget to love.

SONNET

WRITTEN ON THE SABBATH DAY.

When by God's inward light, a happy child,
I walk'd in joy, as in the open air,
It seem'd to my young thought the Sabbath smiled
With glory and with love. So still, so fair,
The Heavens looked ever on that hallow'd morn
That, without aid of memory, something there
Had surely told me of its glad return.
How did my little heart at evening burn
When fondly, seated on my father's knee,
Taught by the lip of love, I breathed the prayer,
Warm from the fount of infant piety!
Much has my spirit changed: for years have brought
Intenser feeling and expanded thought
—Yet, must I envy every child I see!

SPEECH IN MASSINGER'S EMPEROR OF THE EAST.

When a poor husbandman presented Theodosius the
younger, with an Apple raised on his farm, the
Prince spoke as follows:
"It is the fairest fruit I ever saw:
Those golden apples in the Hesperian orchards,
So strangely guarded by the watchful dragon;
Nor those, with which Hippomenes deceived
Swift footed Atalanta, when I look
On these, deserve my wonder! You behold
The poor man, and his present; with contempt;
I, to their value, prize both. He, that could
So aid weak nature by his care and labour,
As to compel a crab tree stock to bear
A precious fruit of this large size and beauty,
By industry would change a petty village
Into a populous city; and from that,
Erect a flourishing kingdom. Give the man
(For an encouragement to his future labours)
Ten Attick talents."

A. N. Deming, Printer,
Corner of Main and Columbia streets.